

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

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### DOCTRINAL.

#### OF ORDINATION.

I take honesty and knowledge to be the essential talents required for the work of the ministry. The last is acquired by study, and the other depends upon the disposition of the heart, or the grace of God. He therefore who has the capacity to teach and edify, has a right to do both.

Those who are candidates for the priesthood, carry their qualifications along with them; and having passed examination, receive a power from the bishop which he receives from the law, to put these qualifications in practice. But if upon trial, they be found insufficient, they are, or ought to be rejected.

A physician does not receive from the college an ability to practice; but only a declaration that he already has it. Such a declaration are *holy orders*: they convey nothing; neither righteousness, nor learning, nor wisdom. They are only a diploma or privilege to exercise a certain calling, during good behavior. Any further than this, what signifies the hand of a bishop laid upon the head of a stripling, who seeks promotion or a livelihood? If that hand puts any thing into that head, I would ask, what is it? and how does it appear? What alteration for the better is to be found in the person, or endowments, or spirit of the party ordained? How does it appear that he has any moral sufficiency which he had not before? Or any spiritual gift, besides that which he carries home in his pocket; and which was conferred by the bishop's secretary, for a fee? Can there be any new ability or character without some marks of it? Or is there an alteration without a change? It is an inconceivable mystery to me, that the same man should be *another man*! I have known many a man's pride swell, and his morals decay, after orders; but very seldom, his manners or his capacity enriched by them. He who has the spirit, will do the works of the spirit: *By their fruits ye shall know them*. The thing, were it true, is very capable of proof. Indeed, it could not be hid nor disputed. On the contrary, when neither the heart is mended, nor the understanding enlightened, it is manifest that the Holy Ghost has nothing to do with either.

A learned and virtuous layman can instruct more effectually, and pray more devoutly and successfully, than an ignorant and profane priest; and is consequently a more proper and secure guide to others. To say that he has no call, is no more than to say that he has not entered his name:—Besides, it is false; for I will lay it down as a proposition which I will abide by, that *he who has a power to do good, has a call to do good*; and the promoting of virtue, and securing of souls, is doing the greatest good of all. St. James tells us, that the *effectual fervent prayer of a righteous man availeth much*; but he does not say that he must be in orders, or that he must perform the same in a consecrated place: Though the convocation, in the latter part of the Queen's Reign, thought fit to differ with the apostle in this point.

Apollos, without any call at all, but from his own abilities, being an eloquent man, and mighty in the scriptures, and instructed in the way of the Lord, and fervent in the spirit, spake and taught diligently the things of the Lord, and boldly in the synagogue. It is plain, that he had not the Holy Ghost, for that he knew only the baptism of John: And it is also plain, that he was not ordained, unless it was by the tent-maker and his wife, Aquilla and Priscilla; and they took him unto them, and expounded unto him the way of God more perfectly. (Acts xviii. v. 24, &c.)

I doubt the Holy Ghost is too often made free with in popish countries, upon the occasion of young men taking orders. I believe it will be found that their motives are much more temporal. It is considered as a secular employment, as much as any other; and the labour of a clergyman is as evidently bought and sold, as that of an attorney or any tradesman. Besides, the way to this calling is easy and obvious: Where is the difficulty of learning a

little Greek, or chopping a little logic, and of getting by heart a few questions in school-divinity? Nay, there are many ordained there, even without any of these momentous accomplishments.

There are some who take the orders of clergyman, and yet never exercise the function of clergymen, either through idleness, or weakness. Does the Holy Ghost call men to the work of the ministry? Or does he call men to an office, without giving them gifts and grace to perform it? It was not so in the Apostles days, when God inspired all whom he sent; and where the divine commission or call was given, a door of utterance was also given. But there were then no *sinicures*, no great revenues; no great doctors, nor small curates.

It is evident, that neither the church of Rome in general, nor any of its bishops in particular, believe a word of this pretended call of the Holy Ghost, in the business of taking orders. For, by the canons, the person demanding ordination, is to be examined as to his capacity for the ministry, and must produce a certificate as to the innocence and morality of his life; both which were unnecessary, if there was any proof or assurance of his call from God. And the question asked him upon that occasion, are such as demand no more than ordinary human aid to answer them. Nor is it at all expected of him that the goodness of his life should exceed that of other laymen: If it be as good, it is well.

Whenever the Holy Ghost was given, it was given upon some extraordinary occasion, for the doing of some extraordinary action; as it was to the Apostles, for converting the heathen world. They shewed the power which they had, by the wonders which they did; and gave effectual evidences that they were divinely assisted. But some modern priests, who have no extraordinary work to do, assert, notwithstanding, that they have an extraordinary call from the spirit; which would also infer his extraordinary assistance. But they say it without shewing it, and pretend to it without proving it. It is a happiness, that we are not obliged to take their word; for though *faith itself be the evidence of things not seen*, yet still it is the evidence: that is, proof must precede belief.

When the popish clergy are charged with frailties, vices and immoralities, they then confess the truth, and are pleased to become flesh and blood as well as men, and subject to the like infirmities and passions; if they said *greater*, we could readily believe them. But when a point of gain or dominion is to be contended for, they grow all of a sudden more than men; they are then the *Lord's ambassadors, successors to the Apostles, a sacred society*; and the Lord knows how many more fine things. Now this management is very unlucky for them, and full of palpable contradiction; for if they had a greater share of God's grace and spirit than others, it would be especially evident in the superior piety of their lives, since holiness is shewn in practice: Whereas the spirit of this world manifests itself in the love of power and wealth; and hence those who pursue them are called *worldly-minded*, in opposition to God's elect, who are the *spiritually-minded*. I need not recommend it to such clergy, which to choose, *caral minds* with riches and authority, or *heavenly-mindedness* without them. It is certain, that the Apostles were as *pious as poor*.

If by the call of the Holy Ghost, on this occasion, he meant no more than a serious and devout bent of mind to administer in the public worship of God, as some reverend divines, lovers of truth, do, I think, confess; then is the claim of a divine mission and successive right utterly at an end; and the taking of orders is no more than taking a licence to perform a religious office, for which every religious intelligent man is always qualified.

And indeed such a man is, without the consent of any bishop, entitled to be a pastor, in the Scripture-sense of the word, though not to receive the legal wages of a pastor. He may preach and pray, and deliver the sacrament, when temporal laws do not restrain him; but cannot take tithes, which are annexed to certain conditions and opinions established by the State. As every state has its own religion, so almost every religion is directed and modelled by some state; and therefore they, who are orthodox conformists in one, are often schismatical dissenters in another. But such is the singular modesty and submission of the clergy, that they, in most countries, humbly acquiesce in the established fait; and not only meekly accept of all the ecclesiastical power and revenues to themselves, but gratefully condescend to persecute all those consciences that are not as complaisant and supple as their own. And indeed, it is but generous in them to be zealous for those notions and ceremonies, which bring them reverence and hire: but methinks it is a little unreasonable to expect that others should, without their motives, adopt their zeal.

P. S. Having in my last paper asserted, that there is no particular priesthood at all directed by the New Testament; I am told, that it is from thence surmised by some, though malice, and by others, through

mistake, that I do by this insinuate, that there is therefore no occasion for any church ministry whatsoever, notwithstanding my former declarations upon this head. I particularly say in my third paper, speaking of the clergy:

"Their office is evidently adapted to promote the welfare of human nature, and to propagate its peace and prosperity in this world, as well as its eternal felicity in the next; so that it is the interest of all men to honour it: and none but a madman will condemn and ridicule what has a manifest tendency to the security and happiness of all mankind."

I say also in my fourth paper, that I sincerely think their office to be absolutely necessary to the peace and happiness of society. I could likewise refer to other passages.—But to give full satisfaction once for all, to such as will be satisfied, I declare, that I do only contend for the right of every national and voluntary society to appoint their own pastors, and to judge of their doctrines and behaviour: further than this I have no aim. Nor do I desire to lessen the respect due to the clergy from their merit and usefulness; or the dignities, privileges, and revenues which they derive from the law, or from the good will and contributions of the people. And I intend very soon to defend the church of England upon the principles and authority of the scripture and the law; as well as the toleration granted to dissenters by the same law, and the same scripture.

[From the Religious Inquirer.]

### EQUIVOCATION.

Within the last year Mr. Henry King, of Springfield, Mass. had a conversation with a Mr. Crocker, of the same place, in regard to Mat. 16: 25, 26. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" They could not exactly agree as to the signification of the word translated *soul*, in the latter verse. They agreed to refer the matter to Rev. Wilbur Fisk, a Methodist clergyman, and Principal of the Wesleyan Academy in Wilbraham. When the proper opportunity presented, the following dialogue was had:—

Mr. King. Is the Greek word translated *soul* in Mat. 16: 25, the same

Rev. F. I use the word *life* instead of *soul*, in the 26th verse, would make nonsense of the whole passage.

Mr. K. I ask you, Sir, if the Greek word is the same in both verses.

Mr. F. The word translated *life* in the 25th verse is sometimes translated *soul*.

Mr. K. This is not an answer to my question. I have been informed that the Greek word thus differently translated, is precisely one and the same. If that information were incorrect, it is your duty as a public teacher to contradict it, and let me know the truth. I expect an unequivocal answer. Is the word translated *life* in the 25th verse the same which is translated *soul* in the 26th?

Mr. F. It is. But to translate it *life* in the 26th would make nonsense of the whole.

Mr. K. Very well. If the revelation of God to man be nonsense, unless man alters it, let us know it.

Here the conversation on this point closed. Surely Rev. Mr. Fisk used "great plainness of speech," in thus evading the question; and a great concern for the glory of God, and the revelation he has given us, by declaring, in substance, that a fair and correct translation of the scriptures would convert them into nonsense:—or rather that they are now nonsensical, and that they require the skill and management of unfaithful translators to give them the semblance of wisdom.

### MISCELLANEOUS.

#### GREEK LEXICON.

Rev. C. Loveland, of Reading, (Vt.) is now engaged in publishing a Greek Lexicon of the language used in the original of the New Testament, with definitions given in English. Such a word as this has long been a desideratum in the literary and Christian world. It is designed to supply the Biblical student with a convenient manual, to which he can at any time recur, and directly find, with English definitions, any Greek word in the New Testament, without the laborious and tedious task of turning from the Greek to Latin, and from the Latin to the English, which has been the only medium of obtaining a knowledge of the language with students heretofore, unless they were supplied with Parkhurst or some other very expensive and voluminous work. Every sincere believer in the book of Divine revelation cannot but appreciate every mean that conducts him more directly to a thorough acquaintance with its contents. We therefore rejoice that Rev. Mr. Loveland has undertaken this important work. For we consider him eminently qualified for doing it justice. He is a man of extensive science, and a thorough linguist; besides a man of indefatigable perseverance and study. He has been preparing for this Lexicon several years, and has

availed himself not only of the general Lexicons of Schrevelius, Hedericus and Jones, but likewise of the valuable works of Schleusner, Parkhurst, Ewing, Laing, Wahl and others. The work will contain between 3 and 400 pages, and will be afforded to subscribers, bound and lettered, at the moderate price of \$1.25. It is expected it will be completed during the present year.

We ardently wish him success in this undertaking; and hope a liberal minded public will reward him abundantly for his labors. *Utica Magazine.*

### FANATICISM.

Major Denham, in his *African Travels*, tells us of the lamentations of the "true believers" when they saw that the English travellers were not of their faith, Boo Khaloom, an Arabian leader, told the people that the English were unfortunate; that they did not believe in "the Book" (the Koran); that they had a book of their own which did not speak of Mohammed, and that, blind as they were, they believed in it! This shocking account was received by a general groan! One Malem Chadily, however, did not content himself with groaning. He exclaimed, turn! turn! say God is God, and Mohammed is his prophet!—Wash and become clean, and Paradise is open to you? Without this, what can save you from eternal fire. Nothing. Oh! while sitting in the third heaven, I shall see you in the midst of the flames, crying out to your friend Barca Gana and myself, *friend give me a drop of water*, but the gulph will be between us, and it will be too late.—The Malem's tears flowed in abundance during this harangue, and every body appeared affected by his eloquence."

### FEMALE EDUCATION.

If a young lady cannot bear reproach without sullenness, and disappointment without repining, what are we to expect of her, when placed at the head of a family to guide and direct its concerns? Truly, the education of females at the present day seems diametrically opposed to all that advances the happiness of domestic life. To attract the admiration, and shine abroad, appears to be the principal object: as though they were destined for no higher purpose, like the ephemeral fly, they flutter awhile, and are seen no more. What a lamentable circumstance, that the admirably pure and exalted principles of domestic life have introduced since the foundation of society, will never have power to do away the influence of those domestic virtues, which the inspired penman has so beautifully delineated in the last chapter of *Proverbs*. One reason why the domestic virtues are so much neglected, is the love of show and external parade. When once a love of fashionable pleasure steals upon the affections, it is in vain to look for the growth of those virtues which require a keeping at home. Fashion dethrones judgment, and lays her empire in the dust. When once the affections begin to entwine around the idol, the soul is fascinated with a kind of enchantment which it seems impossible to resist, until it becomes a prey to the most violent passions; which, like a garden grown up with weeds, presents a most gloomy prospect for a future day.

### PRACTICAL.

[From the Boston Patriot.]

"And withal they learn to be idle, wandering about from house to house; and not only idle but tattlers also, and busy bodies, speaking things which they ought not."

A very favorable argument for the divine authenticity of the sacred scriptures, is to be derived from the perfect exhibition of the human character. They delineate it in all the variations of its formation, as it is influenced by prosperity and adversity, by virtue and by vice, with an accuracy so complete that the most ordinary proficient in the knowledge of human nature and of the Bible must be convinced that nothing but the inspiration of the Almighty could have originated such a correct representation. The passage which is placed at the head of this article, tells us of those who are *idlers, wanderers, tattlers, speaking things they ought not*. The light of almost every day furnishes illustrations of this divine declaration. They are to be found not only among the poorer and inferior grades of society; but they can be numbered where affluence, where intelligence, and where honor resides.—These habits of idleness and of defamation are having too much influence in society. They are engendering evils which tend to undermine the felicity of individuals, and the peace & good of communities. It is time now, when so much is doing to exterminate vice as it is fostered by the intemperate, the profane, and the sabbath breaker, that something should be done to destroy the contagion which these practices are emitting into our moral atmosphere. I cannot believe that there is a consciousness in many who accustom themselves to these practices, of their deteriorating and pestiferous influence. A moment's attention, however, must give their true tendency.

"And withal they learn to be idle, wandering about from house to house." Idle-

ness then, first presents itself for notice. Now in a community like ours, made resplendent as it is by religion and literature, a vagrant, idle, wandering individual, whose very appearance, the tatters of whose attire, the expressions of whose visage and the sluggishness of whose actions at once convey to the beholder his character, and fills him with feelings indignant at the thought that this wretched miscreant is bound to him by the common ties of humanity. But why should our feelings of indignation be less highly graduated when the idler comes before us in the garb of respectability? There are reasons then which should not in the least permit them to wane. The comeliness of his dress and the gentility of his appearance should create in us the reflection of the time he is wasting, which might be consumed in purposes beneficial to mankind. The splendor of attire ought never to be the pancey to shield vice from punishment. This man is an idler; he is not at his occupation. Neither friendship, nor business, nor civility require him about you with the frequency his visits are repeated. He lounges around you at your dwellings; he comes near you in your places of business; and he haunts the hours of your retirement. And still the ensigns of civility are held out to him. A character like this, consuming the precious moments of his existence in "wandering about from house to house," ought not to be the recipient either of urbanity or regard.

These characters are a "not only idle" but *tattlers also, and busy bodies, speaking things which they ought not*. Business may plead for frequent intercourse with our neighbors and then we speak things which we ought. But when this intercourse is supported neither by business nor by friendship, then are we entitled to make the inference that things are spoken which ought not to be. Then we are upheld in supposing that the theme of conversation is not what interests the votary of religion; not what charms the lover of science; not what excites the glow of patriotism, nor what gives the political aspirant new zest for clambering the rugged ascent to honor. No: Such themes as these interest not these "busy bodies." Persons, characters, must be their subjects. The business of neighbors must be canvassed.—Their plans must be scrutinized, and if in their insignificance they are not exceeded, must be misrepresented and perverted.—The conversations which these "busy bodies" hear in one family must be made to savour of personal reprehension when retailed in the next, and thus be made the seeds whose fruits are perpetual hostilities to harass the peace of those who always "had taken sweet counsel together and walked to the house of God in company." When these "busy bodies" see persons who from their acts, their measures, and their ordinary demeanor, they imagine, design to obtain an honorable rank in the community, they must assail their characters with all that asperity of language and virulence of invective in their power to command. For the truth of these remarks let the existing state of things, as almost every town will exhibit, speak. Cannot the reader call to his "mind's eye" characters who are here correctly portrayed? Can he not call up before him many who have "withal learnt to be idle, wandering about from house to house; & not only idle but tattlers also, and busy bodies, speaking things which they ought not," creating their tales of slander, and zealously publishing them to the world? Now, I seriously ask, what is the incentive to the actions of these "busy bodies"? Is it to effect the reformation of those upon whom they shower their calumny? It cannot be; for its victims are generally of superior merit to those by whom they are offered a sacrifice. It can be sought but that passion which prompted the adversary of souls to enter the garden of paradise, and there to disturb the quiet of our first progenitors.

In view of these things, ought not something to be done? Ought domestic tranquility longer to be invaded by these "busy bodies"? "who go about like a roaring lion, seeking whom they may devour," when the evil can be so easily remedied? Yes: we trust there can something be done.—Let them who thus make shipwreck of character, who love to despoil merit of its loveliness and virtue of its attractions, however elevated they are made by their wealth of their intelligence, be made to wear the badge of the "CALUMNIATOR," at which society may look and avoid them. Could this be done, and what is more easy? character would not long be blackened by slander. Innocence would not long be enobled in the habiliments of guilt. If society would manifest their opinion of these "busy bodies" by such overt expressions as could not be hid from them, their number would rapidly diminish. The want of this manifestation is the only bar to their reformation. Let individuals come out and boldly express their scorn, when they behold the calumniator busy at his work of defamation. Let the press, which has too long been silent, send forth its influence; let the sacred functionary of the pulpit more frequently "cry aloud and spare not" those who belong to the community of "busy bodies." Let things be done, and the work of reformation is begun. *VERITAS.*



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDNER, FRIDAY, AUGUST 24.

**MISSIONARIES IN MAINE.** It is calculated to make one smile to notice the long and ceremonious accounts which are annually rendered to the Maine Missionary Society, concerning the location and success of the orthodox missionaries sent out by this Society into various parts of our State. A person not acquainted with the facts, would suppose from their reports, that a very large proportion of the population of Maine were but little above the heathen either as it relates to their religious privileges or their religious character; and would conclude, that the Missionary Society were actuated by the very laudable desire to send the Gospel into the many destitute sections of the State, and to spread the salutary influence of its sublime and purifying principles. But such a supposition is quite erroneous. There is, comparatively, no part of Maine destitute of religious, public instruction; nor is there any place in which the public stand in need of Calvinistic preaching. The real design of the missionary society is, we fully believe, entirely sectarian. Their missionaries are not located in destitute places, (indeed such are hardly to be found,) but generally in towns where there are regular societies and settled ministers of other denominations. They are sent there to undermine and destroy other churches, and thus to lay a foundation for their own exclusive establishment. If we were disposed, we could name many towns—the first in importance in the State, both as it relates to population, wealth, refinement and religious instruction—in which orthodox missionaries are annually sent, and partially supported, by the Maine Missionary Society. What is this for? Is it because the people are heathen? This cannot be said, unless indeed it be conceded, that all are heathen, who do not subscribe to the Calvinistic faith, and assist in supporting a Calvinistic preacher. No. They are sent to build up a party and to prepare the way for the settlement of an orthodox minister in those towns.

The missionaries who infest this State are either young men who want to obtain a settlement, or older ones who have been dismissed from societies that are no longer willing to support them. The former are first sent into the back towns to make a trial of their gifts, among what they suppose to be the more ignorant part of our population, under the imposing name of missionaries. When they are permitted to advance toward the regions of greater refinement, and as soon as they become people the grand object is to obtain a settlement. This is the *summum bonum* of all our missionary societies. Young men, capable of nothing higher, are sent to Bangor and educated on charity. Thus they are made slaves for life to those whose views and plans they are under the most solemn obligations to entertain and execute. It would be ungrateful in them ever to dissent from the creed, or to oppose the designs of their benefactors; and they go forth into the world governed by the narrow policy which first embraced them, professedly, as objects of charity. All this originates, and is designed to aid, in sectarianism. The spread and establishment of orthodoxy is the object—all beside are but the means of obtaining it. We never look upon domestic missionaries with much reverence; for we know they, either being young and inexperienced, have yet a reputation to establish; or, being old and run down, are objects of pity. If they can succeed in obtaining a "call," let them do it; but let them not deceive people by pretending to an overwhelming anxiety for the public good when, after all, they mean only their own.

**FAMILIAR DIALOGUES.** The Editors of the Boston Universalist Magazine are now publishing some highly interesting original dialogues, professedly between a parent and his child, designed to correct the erroneous interpretations that have been given to certain texts of Scripture which are generally relied upon as containing proof of the doctrine of endless punishment. There can be no doubt in the minds of any impartial persons, who have examined the subject faithfully, that those texts—particularly Matt. xxv. 46, and Mark xvi. 16—have been, and still are, very much misunderstood and misapplied by believers in that sentiment, and no method of exposing the popular error concerning this interpretation, seems to be more happy and convincing than that of familiar dialogues. Those that have hitherto appeared in the Magazine are much to the point and contain arguments both scriptural and satisfactory. We shall take occasion, as soon as circumstances will permit, to transfer them into our columns. They are, we hear, to be republished in Boston, in the form of tracts, and disposed of at a cheap rate for gratuitous distribution. We hope they may circulate extensively and be the means of doing much good.

**INSTALLATION.** Rev. JOHN BISEE was to have been installed as Pastor of the First

Universalist Society in Portland, yesterday. We expect to be able to give a full account of the exercises of that interesting occasion in our next.

**ORTHODOX MAGNANIMITY.** No sentiment is more universally allowed among honorable men of all sects and parties, than that it is both mean and contemptible to charge a whole denomination with the follies or crimes of an erring member. There are some people however who seem to feed in slander and to fatten upon the faults of others. Such richly deserve the censure of an intelligent public. There is a notice of a death now going the rounds among the orthodox papers, which we saw last week in the Christian Mirror, that shows very plainly the low and vulgar motives by which they appear to be too generally governed. It is as follows: "Died in Russia, an aged Mr. Filloe, by excessive drinking. He was a Universalist." Now why, candid reader, do you suppose it was added—"he was a Universalist?" Was it not with a view to attach his disgrace to the whole denomination to which it is said he belonged? No one can doubt that such was the design. But suppose there had been such a man in Russia, or in Spain, or any where else, as "a Mr. Filloe." Suppose farther that he died of intemperate drinking; and admit him to have been a Universalist, what would all this prove? Why nothing more than that, after travelling to Russia, it is ascertained that a Universalist may have his faults as well as a Calvinist. We have no disposition to retort upon those editors who seem to delight in circulating the above notice; but we might give many accounts of persons who have died drunk, or by committing suicide, or by being executed on the gallows, and add, in truth, "He was a Calvinist." At present we will only add the following from the last Gospel Advocate:

"Absconded from Port Byron, about a year since, the Rev. Mr. ——. He was a father without the title of husband, and had for some time been a student in the Theological Seminary at Auburn."

"Auburn, July 20, 1827. Sent to the County poor house, S. N. an aged and confirmed drunkard. He was for many years a member of the Presbyterian Church in this place, and is now a firm believer in the Calvinistic faith."

We have not added these facts with an intention to transfer the crimes of the individuals above named to the orthodox party—much less favoring the doctrine of future punishment, as well as to one in our last touching the same subject, we have been governed by the determination to give all sides an opportunity to be heard through the medium of our columns. The same indulgence would be extended to a believer in no future punishment, that we have allowed to our correspondents of a different opinion. We hope never to see any thing like a warm or acrimonious controversy on that question in our columns, though we are willing to admit fair and friendly arguments on either side, calculated to elicit truth. It is our duty to be impartial; and that duty we shall endeavor to discharge.

**DEDICATION AND INSTALLATION.** On Wednesday the 15th inst. the new Meeting-house recently erected in Watertown, (Mass.) was solemnly dedicated to the service of Almighty God. The Sermon on the occasion was delivered by the Rev. Hosea Ballou of Boston.

On the afternoon of the same day the Rev. RUSSELL STREETER was installed as Pastor of the Society worshipping therein. The services were as follows:—Introductory prayer, by Rev. H. Ballou of Boston; Sermon by Rev. Sebastian Streeter of Boston; prayer after sermon, by Rev. Thomas Whittemore of Cambridge; charge and delivery of the Scriptures, by Rev. H. Ballou 2d of Roxbury; right hand of fellowship, by Rev. J. S. Thompson; concluding prayer, by Rev. Adin Ballou. All the services, both at the dedication and the installation, were performed with solemnity and to the satisfaction of the numerous assemblage of persons that had collected on the occasion. Long may that house stand as a Temple sanctified by the presence of the great Master of Assemblies; and may the connexion thus happily formed between our brother and this infant society be agreeable and lasting and productive of much good in the name of the holy child Jesus.

We perceive, that a late Zion's Herald has copied into its columns a scurrilous article from its co-worker in the cause of religion—the anti-universalist. It is very well. The public will suffer nothing by ascertaining the character of a paper that approbates abuse and vulgarity. If Zion's Herald is willing to be considered on a par with the anti-universalist we have no objection. It was an old saying, and we suppose a true one, that "a man is known by the company he keeps."

## ORIGINAL COMMUNICATIONS.

## A DISCOURSE

delivered on the 13th of June last, at the  
Dedication of the new Universalist  
Meeting-house in Turner, Me.

By SYLVANUS COBB.

TEXT. "Not forsaking the assembling of ourselves together, as the manner of some is; and so much the more, as ye see the day approaching."

This assembling together recommended by the Apostle, was for the worship of God, and for instruction and mutual encouragement in the faith of the Gospel.

A consideration of the worth and importance of divine worship, and of instruction in the doctrines of the Gospel, will occupy, chiefly, the present discourse.

1st, The worth and importance of the worship of God.

Worship is reverence, honor, and adoration; and a rich, component part of the worship with which we now have to do, is gratitude. That favors bestowed, always lay the party receiving them under a corresponding obligation to the donor, is a principle to which all will accede. And the received favors are never so fully enjoyed as when this obligation is returned; especially if it be an offering of gratitude from the heart. For gratitude is a flame that rises out of the heart, kindled up by a lively sense of the worth of the things bestowed, and of the goodness of our benefactor.

The ungrateful dependent, therefore, is an unhappy one; realizing not, and of course enjoying not, the blessings he receives. The goodness of rulers alone makes not a people happy; but wise and benevolent rulers, and grateful and virtuous subjects. A provident father alone makes not a happy family; but a kind and provident father, and thankful and obedient children. Though the father provides for them rich and wholesome food and drink, to meet every return of hunger; and he warms them with his fires, and his kind hand clothes them,—yet if their feelings towards him are hard,—if they are regardless of his counsels, insensible of his kindness, and honor him not in their thoughts,—there is no domestic felicity there; they are destitute of real enjoyment. Though happiness come, and hover like a dove around, she finds no entrance into their bosoms. Their hearts are barred, and too cold for happiness to dwell there.

But if you would see a household where there are children of blessedness, behold the kind and virtuous father, industrious and provident; when he is engaged in his daily employ, his older children are with

come. That at proper seasons, we meet in the sanctuary, talking with us as many members of our families as can conveniently attend,—that we may stir up each other's minds by way of remembrance, and our mingled devotions rise up to heaven in one flame.

When I see the man of business regularly neglecting the public worship of God, and locking himself, through the Sabbath, in the business of the shop, counting room, or office, I venerate him not; because he venerates not his Father in heaven, nor feels interested for the good of mankind. When he is directing his steps to the place of his labour, does he once think of that Being who made the ground he treads on? Does his heart heave one throb of gratitude to Him, in whom he moves and has his being?—No: For then would he bend his course to the temple of God, and meet with his neighbors and friends, to mingle his devotions, and help to animate theirs.

Does he say he is a lover of God, and knows the blessedness of private worship, and could delight to worship in public, if there were any class of worshippers with whom he could conscientiously associate? But that all religious congregations in the vicinity of his residence are entertained by sentiments so dishonorary to God, and of so injurious a tendency, that he cannot give them countenance, nor endure to be present in their assemblies?

If he be a lover of God, and could delight in his worship; and if he have so tender and laudable a regard for the honour of the divine character, and the good of society, that he cannot sit easy under public instructions which he views to be repugnant to both, why does he not manifest something of this scrupulous and commendable regard for the honour of the divine character, and the good of society? Why does he not employ such means as are in his power, to correct these injurious errors under which he sees his neighbors suffering bondage; and to raise up, at least, a small fraternity of worshippers, with whom he can meet and mingle spirits in the rational worship of the true God.—Let him send, and at his own expense, procure from a distance the labours of some one he considers a messenger of truth, if it be but for one Sabbath in the year;—that he may at some times have the privilege of joining with a brother in the service of God; and that his neighbors may have an opportunity to learn and hold fast that which is good. If there be no public labourer he can obtain, then let him, as it has just been remarked, improve such ways and means as he does find within his ability, to disseminate truth. And then he will show that he has some regard for the character, and the good

last excuse, that he is in Gospel truth;—uses him to love the art, and his neighbor loves him happy, and hings about it: That is too stale for him to

spend his Sabbaths, either in his own house teaching it to his children, or in the public assembly communing upon it with his neighbors?

This excuse is inconsistent with itself. For if he has found that truth which produces love to God, and love to man,—and makes him happy,—he can never be indifferent or inactive with respect to that subject which he has found to be so valuable to himself. He will suffer no opportunity to pass unimproved, to disseminate a knowledge of that truth which makes him happy, that his children and his neighbors may be sharing happiness with him. As well might the good man sit over his sumptuous meal, totally indifferent whether his children or his neighbors had a morsel to save them from death, as that he should be indifferent about their knowing that truth, and enjoying that worship, which he has found to constitute his own true happiness, and to prove the bread of life to his soul.

[TO BE CONTINUED.]

[For the Christian Intelligencer.]

Reasons for believing in a future disciplinary state.

1. Because Jesus Christ, the apostles and primitive Christians admitted it to be true.

2. Because it better accords with the principles of sound philosophy.

3. Because it is more in harmony and keeping, with the other tenets of liberal Christianity.

4. Because it is taught by implication in the scriptures.

1. Jesus Christ, the apostles and primitive Christians admitted it to be true.—Those of our order who contend for no future punishment, say, that we have no evidence that Jesus Christ or the apostles ever preached this doctrine explicitly; and of course they have no authority to do it. This argument is good so far as it will go—we have no evidence from what of their preaching and from those parts of their writings which are extant, that they ever did explicitly teach this doctrine; but we have evidence from their writings that they admitted it to be true, by the fact that they have no where contested this doctrine—never denied the universally received opinion, at that time entertained by the whole world, that there was a future as well as present retribution; but admitted it in preaching the final recovery of all from that state, the reconciliation of those in other states of being; and the final triumph of Jesus Christ, over death and hades; where both Jews and Gentiles admitted the doctrine of future retribution to be carried on. There can be no question but what the primitive Christians believed this doc-

trine, and preached it—but it is said that this is not good evidence, because they were not inspired teachers—but evidence is that which we can gather from different sources, in confirmation of the truth or falsehood of any thing; all we want therefore, is to know whether the evidence be credible, not whether it be inspired. And if their writings be good and credible evidence to prove that they believed in the doctrine of final restoration; and that they received this doctrine from the apostles, why is not also good evidence that they received the doctrine of future retribution from the apostles?

2. It is more in accordance with the principles of sound philosophy. All philosophers ancient and modern who have attempted to vindicate the ways of God to man, have extended retribution from this to a future state, viewing as they did, the impossibility of always rewarding the virtuous and punishing the wicked here, they saw a necessity in the very fitness of things for extending a retribution to a future state. Sound philosophy it is true, could fix no arbitrary punishment even there; none but what was the natural and inevitable consequences of evil. Nor could natural philosophy even here, extend it to eternity; viewing as it does view mankind, as beings capable of continual improvement. Philosophy itself would consider, that the being who endowed them with the capability of improving in wisdom and virtue, would devise means for their instruction, and for the final attainment of the end for which they evidently were created.

3. It is more in harmony and keeping with the other tenets of liberal Christianity. All liberal Christians consider Christianity as a science to be studied and learnt—that to be a Christian, we must acquaint ourselves with the character of God; by studying it from his word and works—that we must study to control our passions—check our vicious propensities—learn to form habits of virtue and perfect ourselves in Christian godliness.—They deny the influence contended for by the orthodox, of a miraculous agency in obtaining an immediate knowledge of the faith of Christianity, and of coming at once in the full knowledge of the practice of virtue. They believe that the joys of the Christian consist more in the happiness naturally arising from habits of virtue and benevolence than from any abstract enjoyment. That the happiness or misery of mankind is not arbitrary, but the natural fruits of good or evil doing. That a virtuous disposition is the source of happiness here or hereafter and a vicious one the source of misery here or hereafter, a miraculous change therefore from evil to good is not in harmony or keeping with the sentiments of liberal Christianity. But we must suppose a miraculous change from evil to good as great as that for which the orthodox contend, in order to fit mankind for the enjoyment of the natural fruits of holiness in another state, either to take place before, or instantly after a change of existence. Hence to suppose that the soul suddenly arrives at the immediate possession of virtuous principles, and the enjoyment of its fruits, cannot harmonize with the idea of discipleship, or the necessity of study, and practice in order to arrive at the perfection of the Christian character and the enjoyments which arise from its possession.

4. It is taught by implication in the scriptures. It is taught by implication in all those passages which speak of the work of reconciliation and salvation being carried on in other states of existence; which as they are doubtless familiar to all my readers, it will be unnecessary to repeat. It is taught in the prophecies of the final subjection of all to Christ, and in those parts of the Scriptures which speak of the saviour's triumph over death and Hades.—These are my reasons simply given for believing in a future state of discipline and preparation for the enjoyments of future and final happiness. If I am in error I am willing that it should be refuted but if correct I could wish for a more general diffusion of this sentiment, as from careful observation and patient reflection, I have been led to embrace it; and to believe it better calculated to promote the cause in which we are engaged, and have a more practical effect, than the belief that retribution, is altogether confined to this state.—The reasons for this opinion shall be given in a future communication together, with a more particular illustration of my ideas respecting the nature of this state of discipline and preparation for the joys of immortality. J. W. H.

[For the Christian Intelligencer.]

## A REQUEST.

MR. DREW:—I was much pleased to see a part of Br. Woodman's Sermon, (which he delivered at the late Association in Livermore,) published in your highly valuable paper. And I have a very strong desire that he would favor the public with the residue of that excellent discourse—particularly that part which relates to experience and the great and prevalent fallacy of building upon certain feelings and frames of mind as a foundation for happiness in a future state. Having been himself initiated from his youth into the principles and mysteries of orthodoxy; having been, for a long time, tormented with the fears of endless woe upon his own soul; having experienced in early life, those powerful operations of the spirit, which many worship as their Saviour; having been engaged many years as a leader and teacher among the Calvinist Baptists; having been happily and sentimentally delivered from the yoke of bondage to which he was then subject, and possessing as he does, a fruitful and well educated mind, no person is



more capable of doing justice to such a subject.

I am not alone in opinion, that a publication of the remainder of his sermon at Falmouth, or a few communications from his pen upon that important subject, would confer a lasting benefit upon an inquiring public. Is it too much to anticipate that the good effects would extend far beyond the circulation of the *Intelligencer*?

#### A FRIEND TO TRUTH.

[For the Christian Intelligencer.]

#### RELIGIOUS AMALGAMATION.

I have often told my Methodist friends, that the fair speeches and soft words of the orthodox, were only designed to deceive them—that they have no fellowship for them at heart—that their object in proferring them the hand of friendship, was only to make them “hewers of wood and drawers of water”—to untie their purse-strings and to make them every way subservient to the building of their spiritual Babel—and when they had become sufficiently rich and powerful, the mask would be thrown off and the manner in which their wealth and power would be used, might be easily learnt from the history of past ages. It seems from the following extract from the *Methodist Magazine* for August 1827 page 350, that they have begun to see thro’ the disguise of their professed friends, and have begun to fear that unless they “are found at their post awake,” they will be made “drawers of water and hewers of wood, or be scattered abroad to become victims to the beasts of the Wilderness.”

J. W. H.

#### THE EXTRACT.

“We do not know that Dr. Brownlee has ever made any attempt to draw us into a general union of Tract and Sunday School associations. But this we know, that those who hold, or have heretofore held, a similar language respecting our orthodoxy, and who are as strenuous supporters of unconditional decrees, and eternal reprobation, have not scrupled to invite us most cordially to amalgamate; and we were half inclined to listen to their invitations, until some recent events have opened our eyes, and put us on the look out; and while under the influence of such a hilling anodyne as was perpetually administered, seemingly without fee or reward, we had begun to dream of the “golden age” of universal “peace and good will” among the discordant sects and parties, and felt a sort of regret that we had ever put on the controversial sword. Whether this was a delusive dream produced partly by our predisposition to peace, and partly by the causes already hinted at, or whether it was a sober reality, truth, time alone will decide. At present, we hope to be found at our post awake, keeping a watchful eye on those who are surrounding our camp, that our little army may not be taken by surprise, and either made tributary to others, and become “drawers of water and hewers of wood,” or scattered abroad to become victims to the wild beasts of the wilderness.”

#### THE CHRONICLE.

Be it our weekly task,  
To note the passing tidings of the times.

GARDINER, FRIDAY, AUGUST 24, 1827.

The Kennebec County Convention met in Augusta on Wednesday last; for the purpose of nominating suitable persons to be supported for certain offices at the approaching general election. The meeting was organized by choosing *Joseph R. Abbot, Esq.* of Vassalboro’ Chairman and *Hall Chase, Esq.* of Waterville Secretary. The convention, after several ballottings, selected the following gentlemen, as candidates to represent this county in the next Senate of Maine, viz:—

Hon. REUEL WILLIAMS, of Augusta,  
Hon. JOEL WELLINGTON, of Albion,  
and EDWARD FULLER, Esq. of Readfield.

On balloting for the first candidate, at the first and only trial, Mr. Williams had 34 out of 44 votes. On balloting for the second, there was, at first, a greater division. Rev. Sylvanus Cobb of Waterville had 22—all other candidates 22. After three other unsuccessful ballottings, Gen. Wellington obtained a majority of all the votes. On the first trial for the third candidate, Nathan Cutler, Esq. of Farmington had 21 out of 45 votes. A second trial gave Mr. Fuller a majority of the whole.

It was also voted to support *Enoch Lincoln* for Governor, and *Joshua Gage* for county Treasurer.

The *Hallowell Gazette* expresses an opinion, that Gov. Lincoln will not receive this year so large a vote as he obtained at the last gubernatorial election, because, as the editor of that paper intimates, the people have ascertained that the Gov. is not a man of the talents he was supposed to be. We believe, as the editor of the *Gazette* says, that the public may have been disappointed as to the qualifications of Gov. L.; but that disappointment is, we are confident, a favorable, certainly not a mortifying one. They have a much higher opinion of his talents now, than they had before his election to the office which he sustains with so much ability, independence and integrity. This statement is made under a full conviction of its truth. Our acquaintance in different parts of this State is, we may be permitted to say, somewhat extensive; and we are satisfied that Gov. L. is considered by the people a gentleman of superior talents and that he will receive a very cordial and unanimous vote at the next election. His character we know stands high in other States, and we

regret that any one amongst us should discover a disposition to degrade it. We have no personal interest in the re-election of Gov. L. nor in his preferences as to the town in which he thinks the seat of Government should be located; but his opinions upon this subject ought not to dispose us to express doubt as to his talents. The inference would be so illegitimate that it is liable not to obtain much credit for the motives of those who would make it.

At the “Administration meeting” held in Garland on the 16th inst, the Hon. Samuel Bulman of Dixmont, was nominated as a suitable person to represent Somerset and Penobscot district in the next Congress of the United States. And at the “Democratic Republican” Convention held in Dexter on Monday Gen. Isaac Hodson, of Bangor was nominated as a candidate for the same office.

SENATORIAL CANDIDATES. Hon. S. M. Pond, Hon. J. W. Hathaway, R. C. Johnson, Esq. and Bailey Pierce, Esq. are nominated as candidates for the Senate from Hancock district,—two to be chosen.

POLITICS. Having begun to give a mere statement of facts relative to the unhappy difficulty between Gen. Jackson and Mr. Clay, it becomes our duty to add this week for the information of our readers, that Mr. Buchanan, the respectable member of Congress, to whom Gen. J. appealed for a confirmation of what he stated relative to certain overtures said to have been made to him on the eve of the late Presidential election, has addressed a letter to the public, in which he denies having made any proposition to Gen. J. either in his own account or on that of Mr. Clay or his friends. His statement of the conversation between himself and Gen. J. does not agree with that made by the latter. Mr. B. has been the uniform supporter of Gen. Jackson’s claim to the Presidency.

FOREIGN. By the latest news from Europe, there seems to be some ground of hope, that the principle European powers will interfere in favour of the Greeks.

An article from Vienna of June 13, gives an account from Trieste, that Lord Cochrane had obtained a great advantage over the Turkish fleet. There were, by the last accounts, no indications in England of any measures being in train for the accommodation of the commercial differences between the United States and Great Britain.

NEW PAPER. We have received the first and second numbers of a new paper just commenced in Ipswich (Mass.) call *South Journal*. It is well printed and far appears to be well conducted.

KENNEBEC BRIDGE. The new bridge across the river at Augusta is so far completed that it was rendered passable for horses on Saturday last.

We understand that the money, (5 or 6 hundred dollars) lost a few weeks since between this town and Hallowell by Mr. Leadbetter of Wayne, was found on Tuesday last in Augusta secreted in a stack of hay within the enclosure of Mr. Jonathan Ballard of that town.

ITEMS. Dr. Edward Augustus Holyoke of Salem, one of the most distinguished literary men in America, entered his one hundredth year on the 12th inst. He was graduated at Cambridge College in 1746. He is said to be in good health, walks with activity and has good eye sight.

There are nineteen auctioneers in Boston. The whole amount of auction duties paid by them for the last half year, was \$11,611 51.

The frigate United States and the Brandywine have recently had a race in the Pacific ocean—to see which could sail the fastest.—The United States came off the victor. That ship is said to be the fastest sailer in our own or the British navy.

The Life of Napoleon by Sir Walter Scott is just issued from the press of Messrs. Carey & Lee of Philadelphia.

Some of the Missouri Indians have become troublesome, and a military force under Gen. Atkinson, has been marched to put a stop to their depredations.

Mr. Patrick Dunn of Bath cautions the public not to trust his wife, as she has “forgot”—to violate those promises she made to him when he was allied to her in the sacred bands of matrimony!”

Gen. Lafayette has been elected to the Chamber of Deputies in France.

The amount of canal tolls received at Rochester, N. Y. during the last month, was, \$13,041 75.

A Leipzig letter, of June 10, says—“All the news lately received from the North are warlike. The fitting out of the Russian fleet at Cronstadt, the great activity which prevails in the arsenals in the interior of the empire, particularly at Tula, and finally the grand review by the Emperor at Wiasma, are facts which prove that Russia seriously meditates the reparation of the wrongs she has committed, in abandoning for six years, to the mercy of the Ottoman sabre, a nation possessing so many claims to her protection.”

[For the Eastern Chronicle.]

Pittston, 15th August, 1827.

MR. SHELDON:

Sir—Please give the following an insertion in your next paper.

Arrived at Pittston, the sloop —, Pinkham, from a fishing cruise, with a full cargo of fish. Capt. Pinkham informs that he saw a very strange object, which from the appearance, he judged to be the Sea Serpent—had a distinct view of him for fifteen minutes, at a distance of about fifty yards. There appeared out of water upwards of 70 feet. It almost instantaneously disappeared on the discharging of a musket, which was loaded with a brace of balls.—Seguin, bearing N. W. distance, 10 1-2 leagues.

The foreign intelligence of the week fully confirms and gives the melancholy details of the defeat of the Greeks before Athens. But rumors continue to prevail of the intention of Russia, Great Britain, France, Austria and Prussia, to interfere and prevent the final overthrow of Greece by Turkey. That friendly intentions with respect to the Greeks have existed for a long period, we have little doubt; but whether the great powers have been able to agree upon the terms of a treaty for the object stated, must be merely a matter of conjecture at this moment. No official intimation we believe, has been made on the subject, to countenance the hypothesis; yet it is not improbable that something will be effected.

Eve. Gaz.

FATAL ACCIDENT. Mr. George Lindenmuth, employed in a stone quarry, at Mont Carlon, was on Wednesday last, unexpectedly deprived of life. We are informed that the deceased imprudently went to examine a charged rock, which burnt prime—without waiting a sufficient time to see whether the explosion would not take place; and that while in the act of boring with the priming wire, the charge was either ignited by some latent fire or the process of boring—and the unhappy man immediately received the whole charge—the pieces of rock fractured his skull and exposed the brains to sight. He lay in a state of insensibility until afternoon, and then expired.

BREAKING INTO JAIL. The breaking of jails is usually a breaking out; but we have before us an instance of breaking in. At York, Upper Canada, a person recently broke into jail; but after laying his hands on \$355 public cash, he took it into his head to vanish and has not since been heard of.

BOLIVAR. An article translated for the National Intelligencer from the Lima Telegraph, dated the 7th April last, and signed Manuel de Vidaurre, contains a number of charges against the Liberator—which will shed some light upon the controversy now going on, with regard to the integrity of his political character. In the abstract they are as follows:

1.—The Liberator, while at Lima, endeavored to prevail upon the department of Venezuela to adopt the Bolivian Constitution: he used his influence in the manner

of these megal acts, or manifested the slightest disgust at his being named Dictator, or that he re-established the constitutional order in the three departments of the South, notwithstanding the note inserted in the *Supplement to the Gazette*, No. 164. On the contrary, political affairs continued from that time in an anti-constitutional State, under the direction of a single superior Chief, with immense and unlimited powers, in virtue of the decree issued by His Excellency in Bogota, on the 24th of November; and the public papers of the South, of February last, boldly attacking the Constitution of the Republic, and proclaiming the Bolivian.

3.—The Liberator declared himself President, with extraordinary powers, and appointed a Vice President upon his own responsibility, without having sworn to the Constitution.

4.—The Liberator has suppressed all judicial proceedings, and all the guarantees conceded by the Constitution to the citizens, ordering proceedings to be instituted directly, & without form of trial, against tardy debtors, confining them in prison, and selling their goods at public auction, without regard to their value; provided only, that they yielded enough to satisfy the debt.

5.—The Liberator declared publicly to the Intendant of Bogota, that the best proof that he had of his good conduct as a Magistrate, were the complaints which he had received of his manner of carrying into effect the said decree relative to tardy debtors.

6.—The Liberator has entered Colombia, and dictates orders through the medium of a Secretary General, whose authority is not acknowledged by the Constitution.

7.—The Liberator has abrogated the attributes of the national sovereignty, convoking, without the consent of the Congress, the grand Convention, notwithstanding that a majority of the Republic continued to be in favour of their constitutional compact, and opposed to reforms.

8.—The Liberator sent from Lima to Venezuela, to Senor Gusman, to prepare the minds of the People for accepting the Bolivian Constitution, which is his profession of political faith.

These authentic and incontestible facts corroborate the proof that the Liberator has departed from the legal path indicated to him by the national honour, his promises, his duty, and his own glory. And no one ought to be better informed of them than Gen. Santander himself, during whose administration a great part of them were inserted in the official Gazette of the Government.”

The greatest evil which American Manufacturers have to fear is SMUGGLING. This would injure them, the fair importer, the American ship-owner, and the revenue—and tend to demoralize a portion of the people.

MECHANICAL IMPROVEMENT. A few days ago, we saw with much satisfaction, the operations of the new machinery for boring Pumps, mortising and fitting Ships’ Blocks, &c. erected in the establishment of Messrs. Scott & Clark in the North section of this city. The machinery is of the best fabric,

the power given by a single horse, and the rapidity of the execution may be estimated by those who are acquainted with the time expended in hand labor to produce the articles which we saw made.

A white oak Pump, ten feet long, was bored, without any extra exertion, in twelve minutes; a mortise of a Block, 7-8ths of an inch wide, 4 inches long, and 5 inches deep, was cut, ready to receive the shive or pully, in one minute; and a cog, or bush was fitted, (as we should call it) in a shive of lignumvite in 30 seconds. The machinery is also calculated to give operation to lathes for turning and boring other articles. Our impression is that this is one of the best labor-saving inventions of this day of improvement. Besides executing the work with the utmost exactness and neatness, we have no doubt, that by multiplying the power, which can be increased at pleasure, the establishment could furnish an ample supply of Pumps, Blocks, &c. for the consumption of the entire city, and for exportation.

Bost. Cent.

There appear to be many ill-natured articles in the English papers respecting the Duke and Duchess of St. Albans.

This ill-nature is displayed in great efforts to shew how old the Duchess is—and in tracing the Duke’s pedigree to Nelly Gwynn, an Orange girl, and afterwards an actress. So that St. Albans has no need to be mortified at marrying one who had been an actress. By the way, it would often happen that in tracing the ancestry of present nobility, we should go down, as the world calls it—and in tracing present plebeians, as they are named, we should go up. Mrs. Coutts may have descended from nobility. But there is no true up or down, but virtue and vice. In noticing the numerous “natural” children of Kings mentioned in history, and contemplating the present day, it seems Monarchs have grown better.

RASHNESS. A few days since, we are informed, two young men of Troy, N. York, entered a meadow in the vicinity of that place, took a couple of scythes from where persons had just been at work, and commenced mowing, in competition with each other. The young man in the rear gaining upon his competitor, told him to hasten or he would be in danger of his scythe; and still advancing, incautiously inflicted a dangerous wound upon his companion a short distance above the ankle joint. He fell, and lay inanimate for some time. Medical aid was immediately procured, and the wound was dressed; but owing to the deepness of the cut, and mortification having subsequently taken place, it became necessary to amputate the leg above the knee.

As a new mode of provisioning the poor of England it is proposed to raise tobacco instead of food, on some of the land!

In other parts of the world there are those who wish every tobacco lot turned into a wheat field—and no more of the weed raised than what is necessary for medicinal purposes.

Its use supplies no real want. Its cost is annihilated property with the purchaser, though the cultivator may gain something

ed out a militia, under Col. T. M. was authorized to accept the service of any number of mounted cavalry, not exceeding 600. These troops were to rendezvous as soon as possible at Fort Clark, and march to Galena, where they were to be put under the command of any U. S. officer entitled to a superior command. One fourth of all the regiments on the east side of Illinois river were to be detached into service.

The great difficulty which the British Manufacturers have to encounter, and which cannot, at present, be removed or evaded, arises from the heavy taxes necessary to support an expensive government and pay the interest of an enormous debt. This should be a lesson to the Government of the United States, and that of every State, City and Town.

GOLD. The most valuable gold mine yet discovered in the United States, is said to be in the Union District, (S. C.) on the head waters of Tyger River, in the interior of the State. The quantity is represented, by the informant of the *Charleston Mercury*, as “inexhaustible.” He says five hundred hands could be employed on good wages. Dr. Copper has examined a specimen, worth \$19,50, which he pronounced as pure as any in the world. The Gold Company of North Carolina is said to have divided among its members, last year, not less than 3000 dollars each.

MURDER. A man, named Wm. Godfrey, recently shot his mother-in-law and her son, at Mt. Pleasant, Va. It seems that he had taken offence at a remark of his wife respecting a pair of shoes which he had purchased for her, and vowed he would destroy her, with her two children, her parents, and himself. His wife fled with her children, and he went to her father’s house, where he thought she had gone, with a musket and a knife, and fired the gun at his wife’s parents and brother. The young man died in two hours after, and his mother was not expected to survive.—Godfrey made his escape. He is represented as a man of most ungovernable temper.

A man in Pennsylvania travels about with a boat which will carry a wagon, and a wagon which will carry a boat, in which he alternately rides or sails, as he takes to land or water.

#### NOTICE.

The Editor expects to preach next Sabbath in Bowdoinham,—at the village meeting house.

The patrons of the VISITANT are earnestly requested to extend an indulgence toward the editor on account of the late appearance of those Number. Nos. 6 & 7 are not yet prepared for the press; but will be probably before long. Subscribers shall have all their numbers, though they may not obtain them so seasonably as is desirable.

#### MARRIED.

In Farmington, Mr. Joshua Allen to Miss Naomi B. Sweet.

In Wayne, Mr. W. S. Warren to Miss Sally Ames of Hallowell.

In Kingston, (Mass.) by Rev. Mr. Willis, Mr. Sewall Rice of Worcester, to Miss Hannah D. Washburn, of K.

In Duxbury, Mr. Jonathan Peterson, Jr. to Miss Julian T. Brewster.

#### DIED.

In Harrisburg, Penn. the Rev. Robert Little, Pastor of the Unitarian Church in Washington. The President of the U. S. is a member of the church with which Mr. L. laboured.

In Berlin, Deacon Elijah Hart. Whilst at work in his field he was stung in the neck by a bumble-bee which caused instant death!

In Portland, Mr. Wm. Danforth, of Eaton, N. H. aged 27.

In Dresden, Mr. John Alexander, aged 24. He was much respected.

In Belfast, Mrs. Susanna White, wife of Mr. Jonathan Quimby, aged 58. She was a good woman.

In Readfield, on Tuesday last, Mr. Joseph Williams in the 74th year of his age. Mr. W. had for many years been an intelligent and firm believer in the doctrine of universal salvation, which he adorned by a good life. On his death bed he requested his friends to bear witness to the constancy of his faith, and to testify to the world that it was calculated to support others, as it then did him, in that trying hour.

#### MARINE JOURNAL.

##### PORT OF GARDINER.

THURSDAY, August 16.  
Sailed,  
Sloops Emma & Eliza, Eliza, Falmouth.  
Caroline, Skudder, Barnstable.  
SUNDAY, August 19.  
Arrived,  
Schr. Polly & Nancy, Osgood, Newburyport.  
Sloop Gios, Crapo, Providence.  
TUESDAY, August 21.  
Arrived,  
Schr. Washington, Smith, Boston.  
Scott, Scott, do.  
Mary, Sherman, Salem.  
Superb, Wait, Boston.  
Comm. rec, Manning, Salem.  
Sloops Packet, Tappan, Manchester.  
Delight, Phiney, Sandwich.  
Sailed,  
Sloop Carrier, Haskins, Cape Ann.  
WEDNESDAY, August 22.  
Arrived,  
Schr. Triton, Hamolin, Falmouth.  
Catharine, Marston, Boston.  
Sloops Mechanic, Lombard, Sandwich.  
Mary Ann, Phiney, do.  
Hero, Sutton, Ipswich.  
Sailed,  
Schr. Polly, Crowell, Dennis.  
Sloop Packet, Tappan, Manchester.  
THURSDAY, August 23.  
Sailed,  
Sloop Splendid, Fessenden, Sandwich.

#### Notice.

THE Copartnership heretofore existing between the Subscribers, under the firm of

#### P. ADAMS, & Co.

this day dissolved.  
All persons having demands upon said firm, are requested to exhibit the same for settlement, and all claims warranted to said firm are requested to settle the same without delay.

PETER ADAMS,  
DANIEL CLAY,  
SAMUEL CLAY,  
JOSEPH McCausland.  
Gardiner, August 13, 1827. 33

#### THE CUMBERLAND AND OXFORD CANAL LOTTERY, 16th CLASS,

WILL BE DRAWN, IN PORTLAND On the 8th of September.

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at

#### P. SHELDON’S

TRULY FORTUNATE LOTTERY OFFICE, GARDINER.

SCHEME.  
4 Prizes of \$1000  
4 - - - 200  
8 - - - 100  
16 - - - 50  
40 - - - 20  
120 - - - 10  
1200 - - - 4  
Whole Tickets 4 dollars—Quarters 1 dollar.  
Gardiner, July 13.

#### OLIVER’S CONVEYANCER.

JUST PUBLISHED,  
AND FOR SALE AT THE GARDINER BOOKSTORE  
PRACTICAL CONVEYANCING.  
A SELECTION of FORMS of General Utility with notes interspersed. Second edition. By B. L. OLIVER, Jr.  
June 8, 1827.

#### HOUSE AND LAND FOR SALE.

TO be sold a convenient Dwelling House, situated on the north side of the Cobbesee Stream, in Gardiner, two stories high, with the land adjoining, being about one acre; recently occupied by Capt. John O. Craig. The situation is eligible. Terms liberal.—Price low. Apply to JOSEPH SOUTH WICK, Vassalborough, or GEO. EVANS Gardiner. May 4

#### LOST.

THE 2d volume of HUME’S ESSAYS, an early edition—supposed to have been borrowed. Whoever has it will oblige the owner by leaving it at this Office.  
June 22.

#### FOR SALE

AT the Gardiner Bookstore, two Sermons recently delivered in Bowdoinham, by Rev. SYLVANUS COBB. Price 10 cents.  
July 13.

#### WANTED.

AT this Office, an active, intelligent LAD from 14 to 16 years of age, as an apprentice to the PRINTING BUSINESS.

BOOK AND JOB PRINTING,  
EXECUTED in the neatest manner, and with despatch, at the *Intelligencer* Office.



